1:Dobrizhoffer M-S (ca. 1760) 1822
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like an acorn, is applied to the bole of the softer, and whirled quickly round with both hands. By this mutual and quick attrition of both woods, a little dust is rubbed off which at the same moment catches fire and emits smoke; to this the Indians apply straw, cow-dung, dry leaves, &c. for fuel. The soft wood used for this purpose is taken either from the tree ambaÿ, from the shrub caraquatà, or from the cedar; but the harder, which they whirl round with the hand, comes from the tree tataÿi, which affords a saffron-coloured wood, as hard as box, and fit for dying clothes yellow, together with mulberries very like those of our own country.

Whenever they think fit to sleep at noon, or pass the night by the way, they anxiously look out for some place affording an opportunity of water, wood, and pasture. If there arise any suspicion of a hostile ambuscade, they hide themselves in lurking holes, rendered inaccessible by the nature of the place. You would say that they and their families are at home, wherever they go, for they carry about mats to serve for a house, as a snail does its shell. Two poles are fixed into the ground, and to them is tied a mat, twice or thrice folded to exclude the wind and rain. That the ground upon which they lie may not be wetted by a heavy shower, they providently dig a little channel at the side

1:Dobrizhoffer M-5 (ca. 1760) 1822
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291 respectable appearance. When they are hew-
[313] ing down a tree, and are afraid of being fatigued,
they will sometimes throw off their clothes, if
they be out of sight. Some strip themselves
[726 quite naked when they are going to join battle
703] with the savages, partly that, being lighter, they
may be so much the more expeditious in avoid-
ing their adversaries' weapons, partly, that they
may appear to despise wounds. In long jour-
nies, they generally go bareheaded amidst rain,
[484] heat, and wind. Some, however, tie a piece of
red woollen cloth round their forehead, which
is a great defence against the heat of the sun
[177] and pains in the head. They greatly prize a
European hat, especially the young men, who
likewise are much delighted with Spanish
saddles, with spurs, and iron bridles. The wo-
men wear the same dress as the men, adjusted
in rather a different manner.

462 The clothing of the Abipones is the chief em-
286 ployment of the women, who are commendable
for their assiduity, and almost avidity in labour:
for not to mention the daily business of the
house, they shear sheep, spin the wool very
[386] neatly, dye it beautifully, by the aid of alum,
with any colours they may have at hand, and
afterwards weave it into cloth, adorned with a
great number of lines and figures, and with a
variety of colours. You would take it for a

1:Dobrizhoffer M-S (ca. 1760) 1822
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CHAPTER XXXVIII.

BY WHAT MEANS THE ABIPONES RENDER THEMSELVES FORMIDABLE, AND WHEN THEY ARE JUSTLY TO BE DREADED.

NATURALLY fearful, they render themselves formidable by art. They make up for the want of native bravery by the noise of their trumpets, the craftiness of their ambuscades, by their astonishing swiftness, their painted faces, and many-coloured plumes. They adorn their heads with feathers of various birds, either erected like a crest, or bearing the appearance of a crown. They paint their faces sometimes white or red, but more commonly black. Soot, scraped from pans and kettles, is generally used for this purpose. In travelling, when soot is not to be got, they make a fire, and use its smoke and ashes to paint themselves with. The fruit of the tree Urucuy furnishes them with materials for a red paint: but on sudden occasions they prick their tongues with a thorn, and daub their faces with the blood that flows plenteously from the wound. They do not all paint in the same pattern. Some darken the forehead only, some one cheek, and some both. Some streak the whole face with